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Editorial Notes.

On the subject of Indian Nationality *The Harvest Field* gives the following wise instruction: "It is a truism that no nation can be held together by the principle of hatred. Hate is a negative quality, and in its very nature divisional and unsocial. It may suffice to get rid of the foreigner, but it makes no provision for the time when the foreigner shall have gone. Hate may be a good solvent, but it is a poor cement."

The agitation which simply engenders strife and party hate is bound to work evil for the very cause it would promote. The true patriot is always ready to sacrifice himself for the public well. His every endeavour will be to promote goodwill among all classes of the people.

The Rev R. E. Hume, M. A., Ph. D., in an article published in *The Harvest Field* on the Calcutta Conference on Christian Work for Educated Indians, makes a statement which we desire to place before our readers, as voicing a very general feeling among missionaries.

For the accomplishing of this Christianization, the attitude of the Christian worker must be humble, sympathetic, appreciative, broad-minded, hopeful. There is no winsomeness in an attitude of self-superiority, depreciation, or continual condemnation. As one of the Indian speakers very aptly expressed it: "Any one who acts towards, or even thinks of, others as primarily 'children of the devil,' will never succeed in diverting them from that association; but he who believes in and puts his trust in other people as potential child-

ren of God, will succeed in drawing them nearer to God." A due regard for their customs and idiosyncrasies, a sincere sympathy with their genuine feelings, a hearty interest in their various interests, an appreciation of their true ideals, and a thorough understanding of their controlling ideas, along with the confidence of possessing something that will be available, appealing and ameliorating for them—these are characteristic of the successful Christian worker, whether for Indians or any other people.

Toward the followers of another religion the true Christian attitude must be one of understanding and discernment. "God hath not left himself without a witness" in the hearts of the people of India who, along with all the rest of mankind, have in some way been "seeking God, if haply they might feel after God and find him, though He is not far from each one of us." In work for educated Hindus in particular the proffering helper will derive help for himself from a sympathetic study of the fundamental premises, the methods of reasoning, and the great ideals which for generations have controlled the thought of Hindus and which are still largely in control, often without being clearly discerned or understood by the people themselves.

To the educated Indians, with their deep religious instincts and their special religious forms, what the Christian worker needs to present is, not an 'apologetic or Christianity defensively stated,' but a religious experience discriminatingly and winsomely stated. Christianity in its historical origin was an Asiatic, not a Western, religion; and the Indian who will accept its essence (*viz.*, the living ex-

perience of loving trust in a Father-God and loving service to brother-men, especially as set forth in the life and teachings of Jesus Christ) will find in this new experience nothing arrogantly alien, rather will he find therein the satisfaction of his deepest human needs and the fulfilment of his own best religious instincts.

THE REVIVAL IN B'HOI.

B'hoi country is an unhealthy tract of land on the outskirts of the Jaintia Hills, where the people are possibly as backward as they are in any part of Assam.

A correspondent writes of the Revival in B'hoi as follows:—

My father and I have been for nearly a month in the B'hoi. We visited several new places—at least they were new to me. If any one says that the Revival is dying out, I should like him to take a trip to the B'hoi. The fire is burning brightly in some—really in most—of the places. We had very warm meetings everywhere. The accompaniments of the Revival were to be seen in these parts, a lot of singing, dancing and several times a number of people praying at the same time. I had not been to the B'hoi since the Revival began. It *has* made a difference among the people. They seem different; they are cleaner and more modestly dressed by far than they used to be. They have built chapels in all their villages, where previously the schoolroom had to serve for chapel as well. They came exceedingly well to the meetings and numbers were baptized; among them was the wife of the old priest* who had that wonderful prophetic vision. The old man himself is dead and he died believing in Jesus. *The whole village is Christian now.*

"Another village became Christian in—

* (Those who have "Inda awake" Part III will find the account of this old priest on page 32. He had a vision of Christ and Satan fighting and Christ conquering; and the old priest said that Christ would conquer the whole world. When we remember that this old priest was an ignorant demon-worshipper, is it not wonderful?)

cluding the priest during the Revival, but when the time for sowing the rice came, the priest, remembering the bad seasons they had had, felt afraid and sacrificed to the gods for a good harvest. He kept sacrificing the whole summer through most zealously, but when the harvest came, what do you think happened? All the Christians had a much better crop than usual and the priest's crop failed entirely. That has strengthened the people's faith much and they say, and believe it too, that God did this to show him who is the true God.

We met the woman†, who had the vision of Christ from the time that He was a babe until He reached the cross; she seems to be doing a lot of good in a quiet way. I heard her speaking inside a house and stopped to listen. She was talking to the people about the evils of drink and opium.

"One morning we had what I consider the most wonderful service. While father was giving out medicine a few of us were singing hymns accompanied by the harmoniums, then more people came. Soon a few of the women began to dance and shake, then a man said, "let us pray" and four or five immediately engaged in prayer and some began to cry. Soon after we sang another hymn and while we were singing a woman appeared at the doorway of the house in front of which we were holding the meeting, she was an old woman and was dancing vigorously. She was a heathen and when her friends saw her they rushed up to shut the door on her and did so. The evangelist went up to ask them why they did so, they were ashamed and he begged of them to let her alone. They did so and she soon appeared again at the doorway dancing and danced down to the place where we were and joined us. After a time the meeting closed as we had to go to another village. The old woman it seems desires to become a Christian but her husband and son will not allow it, and when they saw her "dancing revival" (as they put it) they became alarmed and tried to keep her in.

It was very sad in one village, a number of opium smokers became Christians. The evangelist remained in their village for some months strengthening them in the faith and helping them to break away from their opium habits. All seemed to go on well and the evangelist left as he had other villages under his charge. . . . This year thirty five were expelled because of opium. I never realized before what a curse it is to our people in the B'hoi. We saw it being sold in licensed shops."

The Revival commenced on the Khassia Hills just three years ago and the above

† (Readers can find the account of this woman in "India Awake," Part III Page 31. This ignorant heathen woman had such a glorious view of Christ as a babe, then in Gethsemane, then on the cross, until she wept, then God said to her that it was all for her, and she has been a Christian ever since.)

account shows that the Lord is still working there. These dear ignorant people are precious in His sight and He delights in showing them that He is their God and Saviour. He may not act in the same manner towards enlightened races but He works: when will He work among all the races of India? Shall we not pray more than ever for this?

Febry 6/08.

L PENGWERN JONES.

FAITHFULNESS.

"Faithfulness is a tree bearing many fruits. Sheer accomplishment is one consequence of faithfulness. The person who stands by his post is the one who brings more things to pass than any other. Results are the effect of fidelity. Brilliant dashes cover less ground than does plain plodding. Inasmuch as results are the primary objective of all effort, it is seen that faithfulness is the best means to that end. But in addition to the deed itself, faithfulness has another fruit. This is its reflex effect upon character. The faithful person becomes a better person because of his faithfulness. Strength, endurance, provedness—these are qualities of no small value. The faithful man is more of a man than the one who moves only by impulse and desire."—Ex.

A LAUGH.

A laugh is just like music,
It freshens all the day,
It tips the peaks of life with light
And drives the clouds away;
The soul grows glad that hears it,
And feels its courage strong—
A laugh is just like sunshine
For cheering folks along.
A laugh is just like music,
It lingers in the heart,
And where its melody is heard
The ills of life depart;
And happy thoughts come crowding
Its joyful notes to greet—
A laugh is just like music
For making the life sweet.

It takes something to make a mountain sing; and yet the prophet summons quite a choir of them. Lebanon, and Sirion, and the high hills of Bashan and Moab, he would set them all singing because of Jehovah's grace to his own Zion. May we not also make mountains of difficulty, and trial, and mystery, and labor become occasions for praise unto our God? "Break forth into singing, O mountains!"

The corn and the wine may be wanting, but the soul that rests in God is satisfied.

CHRISTIANS AS LIGHTHOUSES.

The New Testament teaches that we who are Christians are the light of the world. To put it differently, we might say that we are the spiritual lighthouses of the world. Set among the rocks of infidelity and sin, it is our place to warn of danger and save souls from eternal destruction. We fulfil our mission only in so far as we give forth, not an occasional but permanent light.

When an ordinary lighthouse is built, the one object sought is to rear a structure which will endure storms and give forth its light. It may be architecturally graceful, even beautiful, but never at the expense of being useful. Every stone that goes into that structure looks to the establishment of a firm basis for an unfailing light.

Suppose this principle to be neglected, and on a wild and rocky island in the ocean a lighthouse to be built that is chiefly beautiful. As it stands in the clear sunlight, the mariners passing admire the glistening marble terraces and the golden dome. But one night there comes a storm. The wind rises, and the waves are hurled with fury against the beautiful structure, until it totters and falls, and its light is buried in the seething breakers. And on that ledge that night a ship strikes, and two hundred souls go down into the dark and icy waters—because the lighthouse was beautiful at the expense of being useful.

As Christians we are the spiritual lighthouses of the world. Our lives should be bright and beautiful, but if only beautiful we are complete and dismal failures. The world looks to us for light, to us who are the representatives of the Kingdom; but, alas, too often our light is out, our voice is silent; we are beautiful, beautiful at the expense of being useful.

BAPTIST COMMONWEALTH.

Thank God for the noble hearts in every age who have been true to the heaven-born principles that were entrusted to them. The men who have had the courage to take a stand for right and maintain it, no matter how tempting the offers or how great the dangers. It is from such men that real blessing comes to the race. They are the salt of the earth which never loses its savor. It is to such as these that we owe the goodly heritage we possess today. Naboth could be stoned until the breath left his body, but his right to that vineyard could never be cancelled on the record roll of God, and it still stands there in his name. No man can take from another a God-given right and enjoy it himself. Unless the divine favor goes with it, it will prove a curse.

Selected.

By faith the wilderness can become the suburbs of heaven, and the woods the vestibule of glory.

THANK GO

Now, of God for the and no one ou so sincerely. become univer apostolic cree gether for goo Nowhere are pose ends wit ward prosper coming depend the way we li care is with ou surroundings. land can have righteousness; true and statu industry, the n therefore, we a of stoicism, it the amount of transient mood it up and down self-consciousn to repeat the dying in exile everything!"

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THANK GOD FOR EVERYTHING.

Now, of course, it is our duty to thank God for the obvious "blessings" of life, and no one ought to find it difficult to do so sincerely. But before thanksgiving can become universal, it must rest upon the apostolic creed that all things work together for good to them that love the Lord. Nowhere are we taught the divine purpose ends with the attainment of our outward prosperity. That may come; and its coming depends in a large measure upon the way we live. But the Father's main care is with ourselves rather than with our surroundings. The best harvest that any land can have is the peaceable fruit of righteousness; the most permanent wealth, true and stalwart character; the noblest industry, the manufacture of men. While, therefore, we are not called to the extreme of stoicism, it would be irrational to gauge the amount of thanksgiving merely by our transient moods and impressions, running it up and down a graduated scale of pleased self-consciousness. Christianity teaches us to repeat the prayer of St. Chrysostom, dying in exile, "Thanks be to God for everything!"

IN CHRIST.

Your life and mine, the life of every man and every woman, however different they are from one another, they are all in Christ. In Him there is the perfectness of every occupation—the perfect trading, the perfect housekeeping, the perfect handicraft, the perfect school teaching, they are all in Him.

In Him lay the completeness of that incomplete act which you did yesterday. In Him lay the possible holiness of that which you made actual sin. In Him lie the absolute purity and loftiness of that worship which we this morning have stained so with impurity and baseness.

To go to Him and get the perfect ideal of life, and of every action of life, and then to go forth, and by His strength fulfill it, that is the New Testament conception of a strong, successful life. How simple and how glorious it is!

Phillip Brooks.

The Lord brought Abram from Ur of the Chaldees, but he stopped half way. He had no blessing till, having set out to go to the land of Canaan, to the land of Canaan he came. He was safe alone even in the midst of foes. Lot was not safe in Sodom, though in a circle of friends. Our safety is in dwelling apart with God.

Caste is the prison of character. The high caste has the worst of facts; it abideth alone.

It is not ours to worry and do evil, but to trust and do good. We neither trust without doing nor do without trusting.

STOP WHINING.

BY CHRISTINE ROSS FRAME.

"He is a clever man and a good one, but he minimizes the value of his work by his fretful, whining ways."

I knew the young man of whom my fellow passengers were speaking—a man as good as gold, but one whose rule of faith, while embracing much that was good and wise, held not that inward peace that "rejoices in the joy of the Lord."

A gloomy, depressed Christian is a positive hurt to the young folk who come under his influence. The mind that dwells agreeably on the idea that "we are prone to trouble as the sparks fly upward" is out of date in this age of the gospel of cheerfulness.

Make an effort to stop the fretting habit. Grapple with it, go to work with a will, and in doing so you will brighten your own life and the lives of those around you.

Ex.

FOLLOW HIM.

Sufficient for the day is the evil thereof. Do not derange the order of Divine Providence by adding to the cares of today the solitudes of tomorrow, which are oftentimes either imaginary or magnified by the imagination. Do but scatter your forces by striving at the same time to give battle to the enemy that confronts you and also to the enemy afar off and who may never come near. Follow in all things the teachings of Him which inculcate patience, forbearance, an even temper, in time of trial, and unflinching optimism. In other words, don't worry.

PREPARING PRAYER.

All personal work must be permeated with love. A perfunctory invitation or a word spoken without sympathy and love will not prove effective. The spirit in which we approach an unsaved person may render useless all our labors. Preparation by prayer is necessary before we undertake personal work. If you are in communion with God, it is much easier to get into touch and communion with your fellow-men.

The child of God flourishes like a palm tree, which pushes all its strength upward in one erect column without a single branch. It is a pillar with a glorious capital. It has no growth to the right or the left, but sends all its force heavenward, and bears its fruit as near the sky as possible. Lord, fulfill this type in me!

DROPS OF WATER.

"Tis not the boundless water ocean holds
That gives refreshment to the thirsty
flowers;

But just the drops that, rising to the skies,
From thence descend in softly falling
showers."

"AS FOR ME."

As for me, I will come unto Thy house,
in Thy fear will I worship.—Ps. v. 7.

"As for me, I will behold Thy face. I
shall be satisfied when I awake."—Ps. xvii.
15.

"As for me, I will walk in my integ-
rity."—Ps. xxvi. 11.

"As for me, I said in my prosperity, I
shall never be moved."—Ps. xxx. 6. (R.V.)

"As for me, I said in my haste . . .
nevertheless Thou heardest the voice of
my supplication."—Ps. xxxi. 22. (R.V.)

"As for me, when they were sick, my
clothing was sackcloth."—Ps. xxxv. 13.

"As for me, I am poor and needy, but
the Lord careth for me."—Ps. xl. 20. (P.
B. V.)

"As for me, Thou upholdest me, and
settest me before Thy face."—Ps. xli. 12.

"As for me, my trust is in the tender
mercy of God for ever and ever."—Ps. lii.
9. (P. B. V.)

"As for me, I will call upon God, and
the Lord shall save me."—Ps. lv. 16.

"As for me, I will sing of Thy power,
and will praise Thy mercy."—Ps. lix. 16.
(P.B.V.)

"As for me, my prayer is unto Thee,
O Lord, in an acceptable time."—Ps. lxx.
13.

"As for me, when I am poor and in
heaviness, Thy help, O God, shall lift me
up."—Ps. lxxix. 30. (P.B.V.)

"As for me, I am poor and in misery;
haste Thee unto me, O God."—Ps. lxx. 5.
(P.B.V.)

"As for me, I will patiently abide
always, and will praise Thee more and
more."—Ps. lxxi. 12. (P.B.V.)

"As for me, I will give great thanks
unto the Lord with my mouth."—Ps. cix.
29. (P.B.V.)

"As for me, I will be talking of Thy
worship, Thy glory, Thy praise, and won-
drous works."—Ps. cxlv. 5. (P.B.V.)

G. A. S.

The man who would spend his life to
the glory of God must first devote it upon
the altar.

Down in every heart are treasures unex-
plored, and it needs only love to make
the discovery.

TELEGRAMS

London, Feb. 19.

A telegram from St. Petersburg states that General Shatloff has arrived there to report on the Russian forces in the Caucasus.

The newspapers are discussing the possibility of War with Turkey.

Reuter wires from Tokio, that Japan has handed to the American Ambassador a memorandum generally agreeing to a number of the immigration suggestions of the United States and the question is now apparently satisfactorily closed.

A despatch from Casa Blanca states that a French column has repulsed the enemy with the bayonet seven times at Berrebbah. Two officers and several men were killed and three officers and twenty men wounded.

A despatch from St. Petersburg states that General Stoessel in his final speech before court-martial assumed the entire responsibility for the surrender of Port Arthur. If expiation by blood were necessary let it be his blood alone.

On the night of the 18th instant, General Willecks' camp, east of China, in Bazar, was again fired into. However, authentic information was received that during the night-firing on the 18th instant the Seaforth Highlanders' column had wounded Dadai, the leader of the recent raids into British territory, besides killing 3 and wounding 7 others of the enemy.

On the morning of the 19th General Willecks accompanied a mixed column under the command of General Barret and destroyed the fortified towers of China. On leaving to return to camp the column was persistently attacked by Zakka Khels. During the morning there were 3 officers and 8 men hit.

London, Feb. 20.

The condition of Sir Denzil Ibbetson is most serious.

A telegram from Tangier states that unconfirmed reports from Casa Blanca are current to the effect that a French column has been driven back on Casa Blanca and that another column has been cut off by Mulai Hafid's forces.

Fifteen hundred native rebels have been released in Zululand.

The fortified towers of Walai have been destroyed. On the 18th, eight forts at China with the usual frontier type of tower were partially destroyed. The work of demolition was completed on the 19th by a column under General Anderson. The Zakka Khel opposition was markedly less than it had been previously.

London, Feb. 21.

At a meeting of the Indian Parliamentary Committee held to-day, it was resolved to memorialise Mr. Morley urging the appointment of a Parliamentary committee to enquire into and report on reforms in the Indian Government.

An official statement has been issued at St. Petersburg declaring that the alarming

rumours of an impending collision between Russia and Turkey are groundless. Russia, it adds, has not taken any extraordinary military measures on the Turkish frontier and the relations between the two Powers are of the most friendly character.

A telegram from St. Petersburg states that the Court-Martial on the surrender of Port Arthur has condemned General Stoessel with death without the loss of rights or honour has reprimanded General Fock and has acquitted Generals Reuss and Smirnoff.

The Court Martial recommended the commutation of General Stoessel's sentence to one of ten years' imprisonment in a fortress in view of his bravery.

Ali Musjid, Feb. 20.

Chora, Feb. 19—Chora camp is a very fine sight with its many troops, its hospital, and its busy supply and transport department. It is surrounded by eleven or twelve pickets placed on the hills around. These reply if possible to the incessant sniping that continues all night. There is seldom continued fighting, for it is impossible to locate any of the enemy.

The real work of the expedition is now at Walai, about eight miles further on. Here the enemy's losses have been heavy as well as at Lala China which has been totally destroyed by us.

I have been able to obtain further information of yesterday's engagement at Walai. Apparently the enemy were discovered in a *sallah* and the fighting was for a time severe. The Zakkas got close on the British guns. The enemy was finally driven off with heavy loss, but it was a tough and go affair for some time for the gunners.

The enemy were out all last night with lanterns looking for the dead. One of the leaders of the raiders was so severely wounded in the thigh that he is certain not to live.

DEATH OF SIR DENZIL IBBETSON.

London, Feb. 22.

The death is announced of Sir Denzil Ibbetson.

London, Feb. 23.

The latest bulletin regarding Sir Henry Campbell Bannerman states that his condition is not very good although he had some quiet sleep last night.

London, Feb. 23.

A great meeting was held at Queen's Hall last evening to discuss reform in the Congo State.

The Lord Mayor presided and was supported by the Lord Provost of Edinburgh and bishop and members of both Houses of Parliament.

Resolutions were passed with enthusiasm demanding a complete reform of the administration, the restoration of natives' rights and liberties and freedom of trade. A further resolution was carried urging the Government to secure an acceptable scheme.

The speakers inveighed against King Leopold.

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